The LUTHERAN

LUTHER AND HIS FRIENDS

Famed painting is by Lucas Cranach

THE LUTHERAN
CAL SEMINARY
BRARY

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Well-filled Wallet

ELEVEN little Brownie Scouts examined Jo's new sweater, bracelet and book bag, all marked with the gold Brownie elf emblem. Jo had gotten them all the day before as presents on her eighth birthday.

The gift that interested the girls most seemed to be the wallet, decorated with a colorful scene of a robin feeding her young. The girls took turns holding the wallet, turning it slightly so that the mother bird actually seemed to be moving.

PRACTICAL-MINDED Cathy asked, "Don't you have anything in it?"

"O yes, it's full," answered Jo.

Proudly Jo opened her treasure. The previous day she had "filled" the wallet with her Scout identification card and dime for dues. I could almost gu Cathy's next question—"Is that all?" I was in for a surprise.

"O look, a picture of Jesus!" Brownies chorused.

"That's from my church," Jo plained. Turning it over, she read printed words, "Keep this picture w you in your purse or wallet as a remind to be Christlike in everything you d

The picture was then passed arou among the eleven little girls. Cathy nev did ask the next question. Perhaps s as well as the other Brownies, experienc the same feeling I had. The wallet w indeed well filled.

—ERNESTINE DAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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October 25, 1961

THIS WEEK . . .

● THIS IS Reformation season again. Although Lutherans these days are struggling for some fresh understanding with the Roman Catholic Church (*see* "Church in the News") as Luther himself did in his own day, Lutherans and other Protestants aren't ready to give up the essential insights into the gospel which Luther achieved. Dr. Martin Heinecken describes a reverse-switch that Catholics have attempted in claiming some Lutheran emphases in their own teaching ("Let not Rome steal our thunder").

● PACIFISTS are a small minority among Christians, but when people are worried about H-bomb war the words of the pacifists are heeded more than usually. Alton M. Motter, a ULC pastor on the staff of the Council of Churches in Minnesota, tells about a Lutheran pacifist group which has been trying for 20 years to attract support ("Is war a must?").

● A NEW Lutheran college, first in the U.S. in 30 years, got underway this fall in Thousand Oaks, California. Our story ("Birth of a college") consists mostly of pictures, but will give old-timers an impression that their own college days were never like this—outdoor swimming pool, etc.

● EDGAR BROWN has been to London, and managed to get the last seat available for "Luther" at the Royal Court (it's now moved to the larger Phoenix Theater, and is promised later in the U.S.). Osborne's play is definitely not produced for Lutheran Film Associates . . . but let Dr. Brown give his own report in "Worship Notebook" this week.

● AND SPEAKING of Luther again, most recent arrival in the 55-volume English edition of his writings ("Sermons on the Gospel of St. John") is reviewed in the book section this week.

THE CHURCH IN THE NEWS

Conversation about war

Churchmen in dozens of countries were continuing this month their solemn discussion about whether Christians can endorse atomic war. In 1776, said Kenneth J. Foreman in *The Presbyterian Outlook,* Americans had a choice of going to war for freedom or living in peace as subjects of King George III.

These were the options in every war crisis in American history: 1) "We pay for peace by allowing or undergoing slavery," or 2) "we pay for freedom by war." Americans always chose war.

But, says Dr. Foreman, "fight" is not the alternative any more. "War in the old sense is impossible." A nuclear war means total destruction. The choices now are 1) "peace" with slavery, or 2) total destruction. The only hope now is that God may "cause a miracle."

Disagree

Comments on Dr. Foreman's analysis of the war problem were secured by *The Outlook* from a Union Theological Seminary professor, Dr. John C. Bennett; an international statesman, Charles Malik; New York *Times* writer, James Reston.

Dr. Bennett: "We must seek to preserve a power balance while we do every thing possible to reduce armaments an to find tolerable solutions of particula problems."

Dr. Malik: "The danger of wa whether nuclear or conventional, shoul frighten both sides equally. If one sid keeps on retreating because of the dange of war, while the other side keeps o advancing despite the danger of war, the the advancing side has in a sense alread won. I am not prepared to see com munism win throughout the world."

Mr. Reston: "If faced with the *certai* destruction of the human race, or th *certain* expansion of Communist autho ity, life is better than death. But is tha the question?"

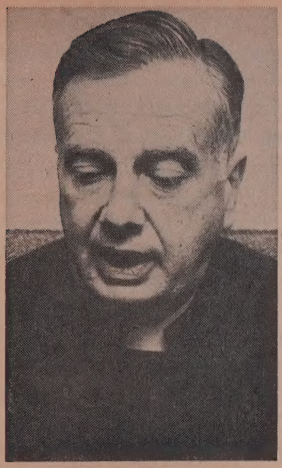
The choice today "is not between th *certainty* of destruction and the *certaint* of Communist expansion, but betwee the *possibility* of destruction if we ris war, and the *certainty* of Communist ex pansion if we don't." Most American "would probably prefer the risk to th certainty.

"Life must sometimes be risked i order to perpetuate life."

Trust in United Nations

"No nation can now provide securit for its own people except as security i provided for all people," Christians wer warned in a National Council of Churche statement to be read in U.S. churches o Oct. 22. Christians were summoned "t the practical task of helping to create genuine world community."

The United Nations, said the NC statement, is the chief among the "nece sary institutions" of international co operation which are beginning to emerg It is "the best means we have for cor tinuous co-operation by national gover ments on political, economic, social, an cultural matters."



FRANKLIN CLARK FRY
Hazards ahead

ry to 17 countries

One continent (South America) Dr. ranklin Clark Fry would miss in an 87-ay trip around the world. But in 17 ountries—mostly in Asia and Africa—e would try to strengthen and encourage he Christian churches struggling against nid-20th-century difficulties.

Chief item on the Fry journey, which egan Oct. 15, is presiding over sessions f the World Council of Churches as-embly in New Delhi, India, Nov. 18-Dec. 6. He is chairman of the council's entral committee.

Dozens of speeches and conferences vith church leaders are on the Fry sched-le before and after the New Delhi meet-ng. The Fiji Islands, Cambodia, Thai-and, Malaya, New Guinea, Australia, nd Ceylon are countries Dr. Fry plans o visit en route to India.

After the World Council sessions come Arabia, Somalia, Ethiopia, Kenya, Mad-gascar, Uganda, Tanganyika — then Rome, Brussels, and home on Jan. 10. Mrs. Fry is making the journey with her husband.

Hazards to be faced at the World Council assembly, said Dr. Fry, are "frighteningly steep. Just take a look at the world out of which the delegates will come—seething, discordant, with nerve-ends exposed.

"The cost of failure would be tragically high: estrangement, splintering of the church of Christ, the dashing of a dream. We dare not fail. The blessing of unity in spirit and in truth can come only from God. What a treasure, how mighty a blessing it can be; exhilarating to the church, a beacon to the nations."

Talking with Roman Catholics

Lutherans decided in 1957 to make a special six-year effort to get better acquainted with Roman Catholics to talk with their theologians and leaders, and try to find ways of reducing tensions. The study was authorized by the Lutheran World Federation at its Minneapolis assembly.

Prof. K. E. Skydsgaard took leave of absence from the faculty of the University of Copenhagen to direct the study. He visited the Vatican (where Roman Catholics have assigned prominent scholars to study Protestant thought and life). This month he was in the U.S. to investigate the Protestant-Roman Catholic situation here.

With Dr. E. Theodore Bachmann of the ULC Board of Higher Education, Dr. Skydsgaard went to lunch with editors of *America*, Jesuit magazine. "We haven't any clear idea what picture of the Catholic Church in this country these two ambassadors of good will will have derived" from the visit, said *America*.

"But we were greatly impressed by their conviction that the surest path to the far-off goal of church reunion is not by mutual recrimination but by common exploration of the deepest shared goals."

Kennedy is impartial

Big question a year ago among Protestants in America was whether a Roman Catholic could be trusted as president of the United States. If John Kennedy were elected, many Protestants feared, he might use his office to advance the special interests of his church.

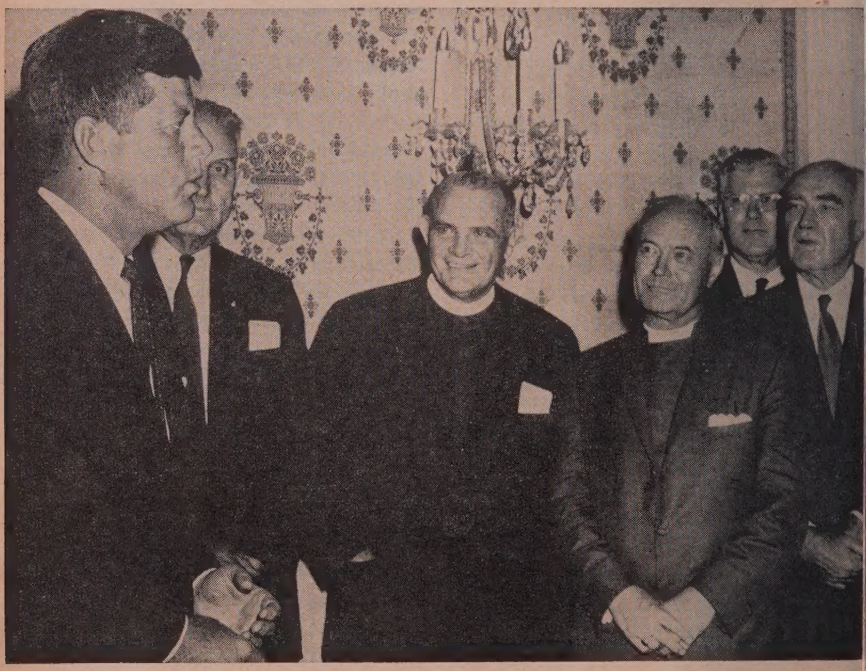
This month President Kennedy was still at work proving his impartiality. He received an invitation to speak next year at a national council meeting of the Knights of Columbus, prominent Roman Catholic men's organization, but didn't say whether he would.

Also he welcomed at the White House a delegation of prominent Presbyterians who told him about plans for a multi-million dollar center they hope to build in Washington. Among those visiting the president (*see photo below*) were United Presbyterian Church executive, Dr Eugene Carson Blake, Dr Edward Elson of the National Presbyterian Church in Washington, publisher Henry R. Luce (*Time, Life, Fortune*).

Greek Orthodox churchmen came to the White House too, and gave the president the Grand Cross of the Order of the Holy Sepulchre, their highest decoration and the first ever awarded to an American president.

The award was given, said Patriarch Benedictos I of Jerusalem (*photo, next page*) for Mr. Kennedy's "endeavors in the name of the God of peace and justice."

The Patriarch praised Mr. Kennedy for



PRESIDENT AND PRESBYTERIANS
Blake, Elson, Luce

s "great example of religious faith" d his faithful attendance at religious rvices.

ixed marriages irk Protestants

Number of marriages between Roman atholics and Protestants in Western Ger- any had rocketed in post-war years. flux of refugees from Iron Curtain untries and mobility of the population re factors. Statistics show that one arriage in four is between faiths, com- red with one in ten in pre-war years.

Roman Catholic rules about such mar- ges were hurting Protestant-Roman atholic relationships, some prominent urchmen said this month. The Rev. win Wilken of the Church of Hannover lled for a change in the Roman Cath- c attitude. He said Roman Catholics quired a signed statement that there would be no interference with the religious practices of the Roman Catholic spouse and that all children would be raised as Roman Catholics. They also regarded marriages performed by a civil officer or a minister as invalid.

"Guerilla war" over mixed marriages is going on in every community where Protestants and Roman Catholics live together, Pastor Wilken declared. He noted that more than one million Roman Catholics had flouted their church's laws. Other Protestant leaders called for a court decision on Roman Catholic rights in the matter, citing cases where priests had induced desertion or broken up homes.

Methodist statistics

First Protestant church in America to reach 10 million membership is the Meth-

HIGHEST AWARD FROM GREEK ORTHODOX
First time for a president

odist—which totaled 10,046,293 enrollment on May 31, the Methodists reported this month. There was a net increase of 135,552 during the year.

Next highest among Protestants is the Southern Baptist Convention, reporting 9,731,591 members.

The Methodist Church has 39,063 congregations. Contributions for the year came to $549,517,172. There were 218,258 Methodists who gave 10 per cent of their annual income to the church, they reported.

Average Sunday morning church attendance, said the Methodists, is 32 per cent of the membership (3,712,135).

New York politics

Politicians running for office in New York City gobble up campaign contributions from businessmen who expect favors from the men elected to office, said Dr. C. Kilmer Myers in the Chapel of the Intercession (Episcopal) this month. That's "the system," he said, and its "crude workings" have been "revealed to all of us during the present political campaign." (A mayor is to be elected in November.)

It's the church leadership which doesn't attack the "system" that got the brunt of Dr. Myers' criticism. The Protestant Council of New York "contents itself with a half-apologetic chirping away on the theme that it wants a few more Protestant judges, that bingo is bad, and that off-track betting is the surest sign of Satan's presence in our midst," he said.

The Council's voice, said Dr. Myers, is "a mere squeak," and it is "looked upon by the ruling circles as a minor annoyance—and even that only at times."

Hard on Catholics

Roman Catholic headquarters in New York is called "the power house" in city politics, said Dr. Myers, and no politician who wants to remain in office dare ignore its wishes. "Why is it, then," he asked, "that we have not heard the Roman Catholic Church raise its voice in this city in a proclamation of the righteousness of God in the face of such deep-seated evils on all sides and in all parties?"

Cardinal Spellman, he said, "usually contents himself with denunciations of silly and soon-forgotten movies like *Baby Doll*. Does he ever speak out in judgment on the important concerns of the people of this city?"

Positive thoughts from Dr. Peale

"Dr. Myers is a courageous man," said New York City Pastor Norman Vincent Peale, but his attack on the Protestant Council "is cynical and unwarranted. . . It has been working as best it could in the social field, and probably without much help from Dr. Myers."

Cardinal Spellman's concern "for the deteriorating effect of licentious movies is to his credit," said Dr. Peale.

For the most part, said Dr. Peale, Protestant preachers "are men with sensitive social consciences and are not lacking in courage to speak the hard moral truth."

Bircher finds Jews red too

Robert Welch, founder of the John Birch Society, has "no specific figures on how many of the Jewish clergy are Communists, but told a New York audience that he feels certain that some are.

As for Roman Catholic priests in the U.S., Mr. Welch said he would make a "long-range guess" that one-half of one per cent are Communist sympathizers. That would come to 273 (out of 54,682). The Protestant percentage he put at one per cent, 7,000 out of the total clergy in the U.S. He said there are fewer infiltrators among Roman Catholic clergy than Protestant because it takes eight to ten

years to become a priest and only four years to become a Protestant minister.

Empie warning

One can't "just laugh off" the John Birch Society, Dr. Paul C. Empie, National Lutheran Council executive, told a Philadelphia audience this month. It took "several years of courageous resistance on the part of enlightened leaders supported by great numbers of people" to get rid of McCarthyism. The danger from extremist groups is that "we might gradually fall into the hands of those who argue that the only way to defeat Communists is to become like them."

And so forth

Roman Catholic dioceses of Ottawa, Montreal and Quebec have instructed priests not to wear cassocks on the streets. Street wear for priests is to be a black suit and shirt with a Roman collar. Cassocks and other vestments are to be confined to churches, rectories, seminaries and colleges.

Evangelist Billy Graham will conduct a Chicago "crusade" May 30-July 1, 1962. Meetings will be held in the McCormick Place exhibition hall which seats 45,000 and at Soldier's Field, which can accommodate 100,000.

Divorced persons may remarry after "recognition of personal responsibility, penitence and forgiveness," according to new rule adopted by Moravian Church.

Because of Sweden's high rate of divorce, bishops of the State Lutheran Church have called for marriage instruction to be given in all schools.

Grave markers and other material in the ruins of old Long Run Baptist Church near Louisville, Kentucky, may provide data about the forbears of two presidents,

YOUNGDAHLS PACK UP

Father and son, Judge Luther W. Youngdahl of Washington, D. C., and Pastor L. William Youngdahl of St. Stephen's Lutheran Church, Bloomington, Minnesota, traveled together to West Germany this month to speak at Protestant servicemen's meetings. Mrs. Youngdahl, herself a noted speaker, helped her men folks pack for the trip.

a research team from Southern Baptist Seminary believes. Abraham Lincoln's grandfather was buried on the site and Harry S. Truman's grandparents once attended the old church, which burned down last year.

Bishop Stefano R. Moshi has been elected president of the Federation of Lutheran Churches of Tanganyika. He is the first African to head the seven-church federation.

An interchurch religious center will be constructed by the Methodist Church across the street from the United Nations headquarters in New York City. Work on the 13-story building is scheduled to start next year.

WASHINGTON

By ROBERT VAN DEUSEN

FALLOUT SHELTERS

FOR YEARS the Federal Civil Defense Administration tried to get the American public to take the threat of nuclear war seriously and to make adequate preparation for all-out attack. But neither the man on the street nor his Congressman was excited enough about such a possibility to do anything about the construction of bomb shelters.

In the past year there has been a radical change in attitude. The combining of civil defense with defense mobilization led to a new look by the government at what would happen if the A-bombs fell. Congress appropriated money for a federal program encouraging the construction of fallout shelters. President Kennedy appealed to each family to plan for its own survival.

The heightening of international tension over the Berlin crisis made an even greater impact on the public mind than stepped-up activity by the government. Suddenly, in various parts of the country, people began reading literature on construction of bomb shelters and stocking basement hideaways with canned goods.

THE UPSURGE of interest was highlighted in an Associated Press survey, which documented what Frank Ellis, director of the Office of Civil and Defense Mobilization, had described as a nationwide "revival for survival." The AP reported that at state fairs which feature civil defense, thousands of citizen trooped through model fallout shelter and carried away survival pamphlets.

Some towns and villages floated bon issues to provide community disaste shelters. More significant was the nun ber of families building their own hid outs. Hundreds of companies, from sma contractors to U.S. Steel, were coming ou with special models for family shelters.

Caution or panic?

IN MANY CASES, the new activity re flected a belated concern for protectio in case of nuclear war and deliberate pr vision for an emergency that might neve occur. In others, the stress on fallou shelters was born of frantic fear stin ulated by the wave of publicity. Th sweep of the surge toward nuclear pr paredness had a strong element of pani

The era of the fallout shelter brough with it a new ethical dilemma. Wha should a Christian do if his neighbo seeks protection in the family-size shelte which is stocked with two weeks' foo supply for himself and his family? Wha if refusal means certain death for th neighbor's family, but acceptance migh jeopardize his own family's survival?

Debate over this issue was intensifie by emotion-laden TV programs whic dramatized the dilemma in stark form.

It is easy to make decisions in theory before one is confronted by the stark a ternatives. At this safe distance, it seem to me that I would be unable to slam th door shut on my neighbor if his life wer at stake. But since my family's safet would be involved, I would want it to b a joint decision, arrived at through praye for guidance.

But I won't have the option of makin the decision unless I get busy and buil a family (or larger) fallout shelter!

Let Not Rome Steal Our Thunder

Have the heirs to Martin Luther's Reformation been robbed of their heritage by the advance of the Roman Catholics? A noted Lutheran theologian here disputes this claim

By Martin J. Heinecken

Some prominent Roman Catholics make you believe, these days, that Rome has taken hold of the Reformation while we, the Protestants, have somehow lost trace of what Luther offered to the world in his rediscovery of the gospel.

They'll tell you that the Roman church offers security, truth, freedom under law, joy, hope, true Christian fellowship and defense of moral values. The Protestants, they'll claim, have abandoned all that. Instead of a secure spiritual refuge they offer a maybe theology. Instead of being concerned with truth, they don't seem to mind what you believe as long as you believe it sincerely and act rightly.

Protestants, Romans claim, speak of doomsday where Romans speak of hope; and while Catholicism offers a true community in the fellowship of the church, Protestants celebrate the go-it-alone cult of the individualist. As to the realm of ethics, Romans point out, just look how Protestantism has destroyed the sanctity of marriage and opened the door to the cesspool of sexual indulgence.

I realize that each of these charges contain some devastating truth, but I deny that the attitudes scored by the Romans represent our true Reformation heritage. And it might be well to remember—and not just because we're again celebrating the anniversary of the Reformation—that in every instance cited above, the Roman Church is offering what Luther once offered. If we were truer to our heritage we wouldn't let them steal our thunder.

What secure refuge does the Roman Church offer?

To them it is centered in the pope, the vicar of Christ on earth who alone holds the keys to the kingdom. To this hierarchy alone, standing in apostolic succession, has been entrusted the power of ministering salvation to men. Here is man's secure, objective refuge.

It is, says Rome, not in a Bible that comes to man out of the distant past and is subject to different interpretations, but in clearly defined doctrines, and in the guidance the church alone can provide. Security does not lie in preaching, subject to personal whims and vagaries, but in the objectively guaranteed sacraments. For every human situation, every crisis, the church provides the objective, sacramental administration.

WHAT IS the Protestant answer?

It is the Word of God, unbolstered by external guarantees. The Word of God is the Gospel itself: the good news of what God has done in Christ. The objective bulwark is God's own sure word of promise, which needs no other guarantee except itself.

By this Word of God the church is brought into being and nurtured. From it alone the sacraments receive their power, not from episcopal ordination. Where the Gospel is rightly proclaimed and the sacraments are administered in accordance with the Gospel, there is the one holy catholic church that will endure forever.

Luther could not find "certainty" of salvation in the church of his day because he couldn't find this Gospel of the glory and the grace of God. He rediscovered the certainty in the objective act of God in Christ faithfully witnessed to in the Bible. Now, whenever, this Gospel was faithfully proclaimed, there was the sure refuge against all the storms of life.

Certainty of salvation, then, rests on God directly and on his forgiveness and gracious act of acceptance—in baptism, in the Lord's Supper — in the Word of absolution — when brother consoles brother. This is a certainty that comes from God and rests in God—and that must, therefore, constantly be renewed by God himself, and hence the necessity of being faithful to the means of grace, Word and sacrament.

CATHOLICS CLAIM to be concerned with truth above all while they accuse Protestants of being indifferent to what they believe as long as they're sincere and their actions are right. Father Gustav Weigel, the Jesuit professor of theology, claims that the important thing for Protestants is the "Christian experience" even though they may have only a dim awareness of just what this experience is. Only requirement is that it falls within the so-called "biblical categories."

For Romans, on the other hand, truth is expressed in clear-cut basic ideas. What counts is *what* you believe, not how deeply you believe it.

But purity of doctrine has been the Lutheran church's glory and strength. Whatever the Romans may say (and some Protestants may believe) Luther's concern was first of all for truth. The truth of the gospel can be stated only in clear-cut doctrines. This was his whole battle with the church. He didn't charge the Roman clergy with a lack of fervor —Tetzel surely had enough of that—but with teaching a false doctrine.

Dr. Martin Heinecken, professor of systematic theology at Philadelphia Lutheran Seminary, is author of "Moment before God," "God in the Space Age," and "Beginning and End of the World." He is a frequent contributor to "The Lutheran" of theological articles on basic concepts of the Christian faith.

Yet we are not saved by believing in doctrines, but by being apprehended of the God whom those doctrines safeguard —by the God who comes to us in the living voice of the church, not directly from heaven but through the brother, through the priesthood of all believers, through those who become little Christs to us because they bring us the Gospel.

WE OFFER YOU true freedom under the law, the Roman Church says, while Protestants cling to a repressive type of moralism. That's a real switch from Luther's magnificent championing of Christian freedom. Of course, Protestants, including the Lutherans, are guilty of having let a rigid code morality invade their understanding of faith, but what is decisive is the official teaching of our church and that defines Christian freedom as St. Paul understood it: "Stand fast, therefore, in the liberty wherewith Christ hath made you free and be not entangled again in the yoke of bondage" (Gal. 5:1).

You can't judge the Roman Church entirely by what goes on in the average parish any more than you can judge Protestantism or Lutheranism that way, although it is true that by their fruits ye shall know them. Therefore what goes on in the parishes must be judged in the light of how well it conforms to the official church position. Then there is no doubt about the rigor of Catholic moralism as officially taught, as rigorous as ever the legalism of Scribes and Pharisees.

There is, of course, a proper place for the law. Liberty is only under law. Our daily life of purposeful activity is possible only within the given uniformities of nature and the same holds true of the moral order and of self-imposed rules of discipline. There is the testimony of many Catholics who do not find their regular routine of prayers and fastings in any way restrictive but liberating.

TETZEL SELLING INDULGENCES
His fervor was undisputed

THIS ORDERS LIFE and so frees it. Luther recognized this necessity fully. The law is always necessary because we are sinners. But then the question is whether or not the Christian life can ever simply be reduced to a code morality. Was the Sabbath made for man or man for the Sabbath?

Therefore, Luther's explanation of the third commandment is a wonderful example of the avoidance of legalism, because he does not even mention the Sabbath, but makes everything depend on the proper attitude toward and hearing of the Word of God at all times. This is different from the legalistic Catholic (and often Lutheran) answer, "If you go to mass, the rest of the day is yours."

When we see the intransigence of Catholics with respect to birth control and

therapeutic abortion, and when one sees how they don't hesitate to use the arm of the law to restrict religious freedom —in spite of some protest—one has the right to question their concept of morality, which fails to distinguish between law and Gospel.

THE ROMAN CHURCH claims to offer more joy, hope and optimism than the Protestants' "crisis theology" which never really breaks through to the joy of the Christian life.

What a switch, too, this represents! Luther found not only peace but real joy in his rediscovery of the Gospel. The Lutheran Church has been the singing church. The music of Bach is the tribute to the joy that issues from the Christian life.

"Crisis theology" emphasizes not only that we live in the constant crisis of decision which we never outgrow and which the world will never outgrow—and this is certainly good Lutheran doctrine—but it emphasizes above all that the one great crisis has already passed; that the one great victory has already been won, and that we are living now in the new age.

The true eschatological orientation is not pessimism, but joy and hope, even though one has no illusions about "this present age," which will always be the time of struggle. Never should the Church of the Reformation allow anything to dim its joy, the joy of the redeemed.

ROME CLAIMS THAT Catholicism offers true community in the fellowship of the church. The Catholic is engrafted into the mystical body of Christ and into the communion of saints and he's not saved sitting off somewhere in a corner reading the Bible.

There is admittedly a false Protestant individualism which tries to dispense with the church and with the brother. But this is not the view of our heritage.

THE REFORMERS
*An open book, and the chalice**

Luther was convinced that he was combating a false individualism in Catholicism where each was concerned only about his own soul's salvation, because when he served the neighbor he did not do it out of love for that neighbor's sake, but in order to achieve merit for himself.

The Catholic goes to mass to get the graces necessary to save his soul and not to receive again the assurance of forgiveness so that he can serve his brother.

* *From top: Wycliffe, Huss, Jerome of Prague, Luther, Calvin, Knox*

The Reformation nurtured true community. When a man is taken hold of by the love of God he is freed from his selfish concern for his salvation, freed for service to the neighbor, he becomes a Christ to him serving him with the Gospel and his other gifts. Here is true life-together-in-love, where each accepts and serves the other. Apart from this the Christian life is not possible.

This is what it means to be one of the body of Christ, not separated out of the world, but serving the neighbor in it. Self-sufficient individualism is thus ruled out. There is no Christian except in community, one of the congregation of believers, nurtured by Word and sacrament.

Roman Catholics say they are the only ones to hold the line in the state of divorces and who do not degrade marriage into licensed prostitution by sanctioning artificial means of birth control.

Once more this is a curious switch since Luther elevated family life and restored the married estate to its proper place in God's order of creation, after it had been made inferior to the celibate state. To be sure marriage is not regarded by Lutherans as a sacrament, but this is because of the different conception of a sacrament.

In the sacrament God comes in his grace with the fullness of salvation to men. This he does not do in marriage. Marriage is not redemptive, but it is a holy estate. A God-given order which unites men in a one-flesh relation, it is in fact inviolable and does not justify divorce under any circumstances, although because of the hardness of men's heart a divorce may be the less of two evils.

Here I think is a particularly vital spot where we who are the Church of the Reformation should not let the Roman Church steal our thunder. What is held about sex, marriage and the family in evangelical ethic is far superior to Roman Catholic legalism although we certainly should also learn a lesson from the Roman's exaltation of marriage and family life.

The casuistry and the subterfuges by which marriages are annulled and the devious reasoning by which the rhythm method of birth control is defended, are nothing less than scandalous, to say nothing of the unnaturalness of a celibate clergy. It's hard for a Protestant to see the infallible guidance of the Holy Spirit in this.

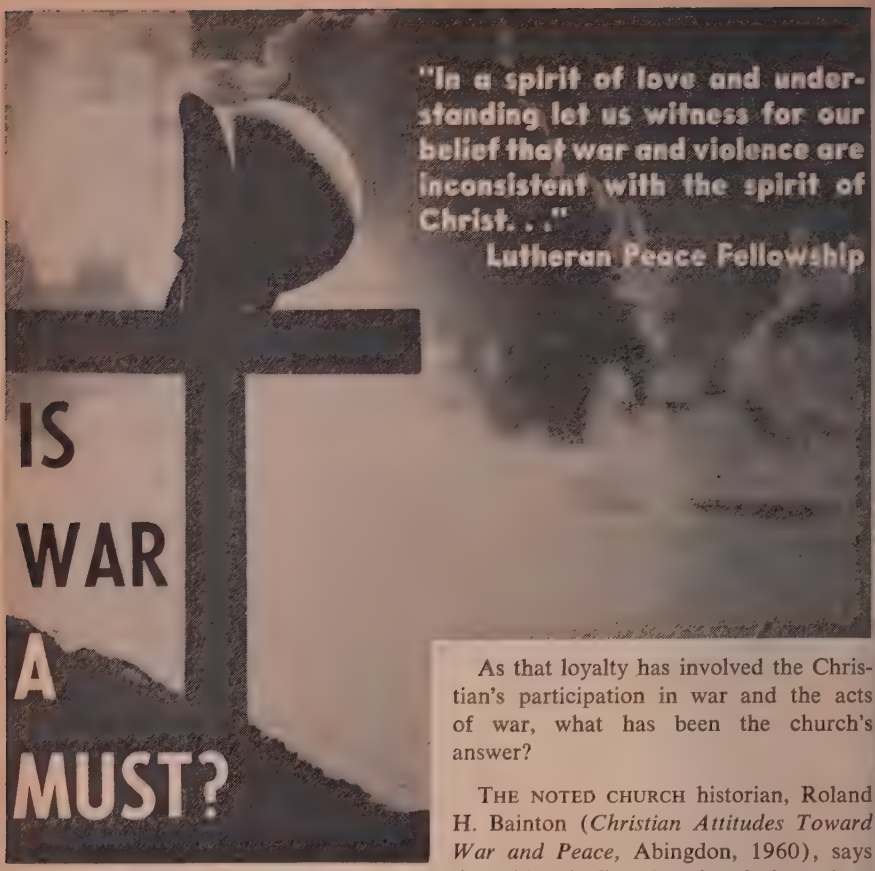
These are instances where Catholics are capitalizing on the weaknesses of Protestantism. Many in our day are drawn to Catholicism. More than one student at our seminary has told me the Reformation was a mistake and we must move back to a more Catholic position.

Much is made of the evangelical revivals within Catholicism. This is only the vindication of the Reformation position: What matters is the right proclamation of the Gospel.

We can rejoice, therefore, if Romans encourage Bible study, if there is greater participation on the part of the congregation in the mass, if the reserved host is absent from the altar, if the emphasis is on actual reception of the sacrament rather than on being present at the repetition of a sacrifice. This is genuine reform.

By the same token, Protestants should be open to the recognition of those genuinely evangelical emphases in Catholicism, which perhaps are missing in their own tradition and understanding of the faith.

There certainly should be dialogue in which each listens to the other. Who knows what will happen then?


"In a spirit of love and understanding let us witness for our belief that war and violence are inconsistent with the spirit of Christ. . ."
Lutheran Peace Fellowship
IS WAR A MUST?

WHAT IS MAN'S highest loyalty?

During his Jerusalem trial for the slaughter of six million Jews, Adolph Eichmann said: "All of us were members of the same order bound to the Reichsfuehrer (Hitler) by oath. The head of the state ordered it. I was compelled on my oath of loyalty."

Then, facing the court and squaring his shoulders, he added: "I regard violation of loyalty as the greatest crime a man can perpetrate."

Is loyalty to the state man's highest loyalty? Is a violation of that loyalty man's greatest crime?

As that loyalty has involved the Christian's participation in war and the acts of war, what has been the church's answer?

THE NOTED CHURCH historian, Roland H. Bainton (*Christian Attitudes Toward War and Peace,* Abingdon, 1960), says that, historically, the church has given three answers to these questions over the centuries.

For its first 300 years, Christianity said "No" to war and held the pacifist position. This position was summed up in the phrase, "When Jesus disarmed Peter, he disarmed all Christians."

With the coming of Constantine and with St. Augustine's touch, the church developed the doctrine of supporting "just" wars only. Such wars were to be motivated by love and conducted according to a code of humaneness.

BY ALTON M. MOTTER

The third answer, developed during the Middle Ages, was to wage war as a holy crusade in the name of the church.

Prior to World War II, Lutherans, for the first time in any noticeable numbers, began to adopt the first of these positions. Many refused to support military efforts and registered as conscientious objectors in the draft. The rising interest in this position led a group of students from seven Lutheran church bodies to meet in Minneapolis on May 12, 1941. They formed the Lutheran Peace Fellowship on this premise: "We believe in the power of Christ to change men. This may involve us as well as those who hold other points of view. In a spirit of love and understanding, let us witness for our belief that war and violence are inconsistent with the spirit of Christ. . . . As a fellowship of peacemakers, we welcome members from all branches of the Lutheran Church."

Moving spirit was a young Minnesota schoolteacher, Trevor J. Sandness. Son of a Norwegian family, but member of an Augustana Church, he was active in the work of the Lutheran Student Association while doing post-graduate work at the University of Minnesota.

As World War II started, he wrestled with the question, "Did Christianity have an answer?" His studies brought him face to face with the heart of the New Testament message which he could not reconcile with the vast military explosions taking place overseas.

There followed his registration as a CO, his subsequent assignment to a Civilian Public Service Camp in Michigan, his volunteer participation in the vitamin "guinea pig" experiments of the University of Minnesota, and his enrollment at Northwestern Seminary, Minneapolis. He is now pastor of Atonement Church (ULC), Beloit, Wis.

Sandness was not alone. Two other Lutheran groups had similar concerns. Augustana Lutheran Fellowship of Reconciliation was organized almost simultaneously in 1941 by 22 students of Augustana Seminary, Rock Island, Ill. The Lutheran Social Fellowship, organized in the late thirties, was composed of nearly 200 Lutheran pastors and students identified with Gettysburg and Philadelphia seminaries.

The Lutheran Peace Fellowship was the result of their combined efforts. They raised more than $16,000 toward the support of about 100 Lutheran COs assigned to CPS camps and other forms of detached civilian service during World War II.

Sandness' correspondence with fellow Lutheran COs was voluminous. Many felt isolated. A medical student wrote from a CPS camp in Indiana: "My church's indifference has made me feel quite lonely. Other Lutheran fellows are having misgivings about the church of their fathers, too, and are considering affiliation with other groups.

"Church officials say we 'must obey the regularly constituted authority' which is of God. For myself, I feel that the religion of Christ must be saved by the principles it teaches. It is inconceivable to me that the way of love should be preserved by hatred, fear, and violence. The old argument that the end justifies the means is beginning to fall down."

Another wrote: "Some of the Lutheran fellows in other camps have 'soured' on our church. They say, we are given the

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The Rev. Mr. Motter, a native of Silver Run, Maryland, is a ULC pastor (Gettysburg College and Seminary), served churches in Harrisburg, Pa., and Denver, Colo., and is now associate executive secretary of the Minnesota Council of Churches. He is chairman of the Lutheran Peace Fellowship.

right of conscience, but outside of that, we are forgotten men."

A young Lutheran schoolteacher from a southern state wrote: "Knowing that, as a Lutheran, I am not entirely alone in my views, is indeed most comforting, encouraging, strengthening."

A young member of the former American Lutheran Church wrote from Detroit: "Why does the Lutheran church preach murder and destruction? We have hundreds of American pastors praying for victory in the U.S. We also have hundreds of German Lutheran pastors praying for a German victory. For the first time in my life, I am beginning to doubt the church."

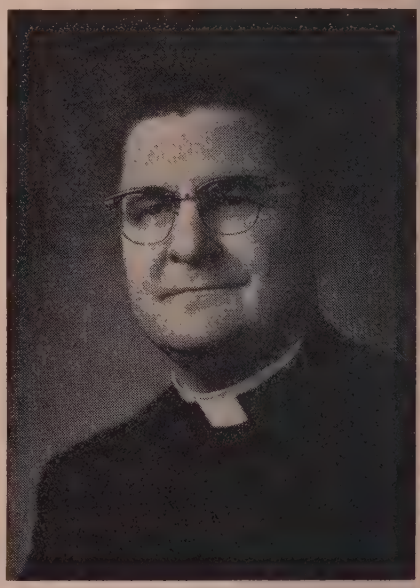
YOUNG SANDNESS' counsel to those who were discouraged with their church was revealed in this letter: "The only thing we can do is to quietly and consistently tell others that we believe war is murder, but if we believe in freedom of conscience, we must respect their belief too. If we get discouraged with the whole mess, we lose our witness. Some solve the problem by quitting the church. That does not help anyone. The best way to solve the problem is to remain a loyal, active member. Above all, we must not get discouraged or bitter. As followers of Christ, we must be among the foremost to show this love in all that we say or do each day."

THE LPF IS OBSERVING its 20th anniversary. What is its future role?

Its present dues-paying membership of 211 persons comes from every Lutheran church body in America. A few are from Canada and Europe. In their ranks are synod presidents, seminary students, faculty members, college presidents and professors, pastors, lawyers, teachers, doctors, and other lay leaders, both men and women. Pastor Lloyd A. Berg, pastor of Calvary Church, New York City, is secretary-treasurer.

The Fellowship recognizes that it must be able to present its point of view without the aid of an ecclesiastically supported budget or the full-time leadership of staff executives or office secretaries. Its members must depend upon their own voluntary and sacrificial efforts to make their position known throughout the church. Their leaders now feel that the time is here to both broaden and deepen their program.

THIS CALLS for a new theological look at the gospel, the Pauline letters, the Augsburg Confession. They believe greater efforts should be made to acquaint Lutheran high school and college students with the opportunity to elect alternative civilian service instead of military service, if they hold conscientious scruples against bearing arms.



ALTON M. MOTTER
We must obey God

This will call for regional conferences, the writing and distribution of literature, the development of local groups, the raising of a budget to meet these costs. They hold that where there is a will to do these things, with God's help, a way can be found.

As an unofficial minority within the church, they have sought to persuade others by their Christian witness. They hold with the Augsburg Confession that "Christians are necessarily bound to obey their magistrates and laws save only when commanded to sin, for then they ought to obey God rather than men."

To them, the command to participate in war, to kill other lives, is a command to sin, and is opposed to Christ's gospel of love. This is more compellingly so in view of the unlimited death and destruction which now comes with the nuclear age. In this, they must obey God rather than men.

LUTHER'S WORDS before the diet at Worms, which triggered the rise of the Protestant Reformation, still stand: "My conscience is captive to the word of God. I neither can nor will recant anything; since it is neither right nor safe to act against conscience."

Members of the Peace Fellowship seek to promote conditions which will make wars unnecessary. They uphold the need for lines of understanding between nations, races, and classes. They're in favor of strengthening legal and political channels for resolving international differences. They help meet the vast human needs of the underprivileged peoples of the world. They do this as an outgrowth of their commitment to Jesus Christ realizing that others who hold different views may be equally sincere Christians.

IT IS BECOMING increasingly clear that no citizen anywhere in the world today can escape the threat of thermonuclear war. Yet, a frantic arms race is in progress.

The production of nuclear explosives goes on at full speed. Experts estimate that the U.S. and the USSR together possess explosive material corresponding to about 60 billion tons of TNT, or about *20 tons of TNT for every inhabitant of the world.* The bombs continue to grow larger and larger. As this account is being written on the 16th anniversary of the dropping of the first atomic bomb, every sensitive Christian is faced with the question, "Must there be a second Hiroshima?"

If this threat continues, it could cause man to burrow more deeply into the ground. Factories could be built in caves, as could apartment houses and stores. Eventually, most human life would be underground. We would have developed a grotesquely different pattern of life—a pattern close to the ancient cliff dwellers of Mesa Verde, or to the gopher and the groundhog.

BUT AMID THIS MADNESS, there must be those who dare not join in the march toward nuclear death. We pause, and call on all other Lutheran Christians to pause, in helping to find a better way. We have been guilty of placing too low an estimate upon the power of Christ's redemptive love. We have done this because we have permitted ourselves to become saturated with political and military doctrines which continually rob us of the courage to practice our faith among men and nations.

But God has not deserted us. We believe that he will now, as in other times of man's sinning and despair, impart new light and power to his church and his people, if we are willing to live in faith and obedience to his way of love and reconciliation.

Birth of a College

Thousand Oaks, California, lands on the map as site of newest Lutheran educational project

Dean Elwin D. Farwell doubles as instructor in genetics in temporary library classroom

THREE-AND-A-HALF YEARS AGO, Rancher Richard Pederson looked over the fields and citrus groves in southern California's Conejo Valley and wondered what his 130-acre ranch would look like in a few years. He had just donated the land to the Lutheran Educational Foundation so that it might become the nucleus for a new Lutheran college campus.

Last month, California Lutheran College welcomed its first student body of 300 freshmen and sophomores on a campus gradually to be developed for an enrollment of 2,500. Junior and senior courses will be added in 1962 and 1963.

On way to classes, girls descend from dormitory apartments to classrooms. Dormitories contain recreational rooms, foyer, sun deck and enclosed patio

College President Orville Dahl spoke at opening convocation held in the court of girls' dormitory. Dr. Dahl formerly was administrator for St. Olaf College (now ALC) and University of Vermont

Establishment of the college is the co-operative project of the American Lutheran Church, Augustana and United Lutheran Church in the southern California area. With an available campus of 267 acres, the college now operates partly in temporary facilities.

The California touch: Outdoor dinner on opening day for guests, faculty and students . . .

. . . and poolside chat for freshmen Tim Storvik and Lois Hagedorn, part-time student lifeguards

Snackbar in former chicken coop is discovered by Marilee Alne, David Lorimer, and Kim Bodding

Opening of the college has triggered a development boom for the Conejo Valley to which Mr. Pederson's parents had come in the 1880's as immigrants from Norway. Extensive housing, commercial and light industrial developments have produced a growing community in the valley. Northrup Institute of Technology plans to transfer to Conejo in 1965.

Students come mainly from California, but there is also a representation from the midwest and east. The teaching and administrative staff consists of 40 members selected from over 500 applicants. Over half of the faculty members hold doctor's degrees. Current faculty-student ratio is an unusually low ten to one.

Dean Farwell addresses faculty during orientation week

Chapel service off the campus in the not yet completed Holy Trinity Church

FIVE MAKE A FAMILY

REFORMATION

"SAY . . . DID YOU catch that bass?" Pete asked his father.

Pete wasn't asking Dan about a fishing trip. The bass he referred to was a soloist with the college choir we heard at church. Dan and I had planned to go alone to the concert. It was on a school night and Pete and Sue would have homework. However, Sue finished her homework after school and asked to go with us, and Pete did his English assignment in his school study hour.

So the four of us went to the concert. Pete and Sue think it's a lark to get out of the house on school nights.

"Yes, I caught that bass," Dan said as we drove from the church parking lot. "What a magnificent voice!"

"I'm glad we could go with you, Mommy," Sue said. "There was a cute redhead . . . the boy in the second row. Did you dig him?"

"Yes. I dig . . . dug . . . him," I answered. "But he's too old for you. A college sophomore at least. Freshmen choir members don't go on the tour."

SUE'S INTEREST in boys is increasing. And she's in a stage where an unknown 18-year-old seems more interesting than a boy her age who lives down the block.

"Will Karen ever go on a choir tour?" Pete asked.

"She's in the college choir and that choir has toured in the U.S.A. and in Europe, too," Dan said. "Maybe Karen will have a chance to go on a tour some year. I think her college choir is as good as this one."

"What's the name of the last song the choir sang tonight?" Sue asked.

"Oh, Sue, you know that one—one of Luther's famous hymns," I answered. "It wasn't listed on the program. Pastor Ittel asked the choir to sing it because the concert date was near Reformation Day."

"Did you notice the concert program had one of Luther's short prayers printed on the back?" Dan asked. "That was for Reformation Day, too. The cover of the program and the names of the selections are printed in advance. Then on the back cover, the church where the concert is to be given can add its own message."

"WHEN WAS the first Reformation Day?" Sue asked. "We learned that in confirmation class, but I've forgotten."

"Ummm . . . 1517? Wasn't that the year Luther posted the Ninety-five Theses on the door of the church in Wittenberg?" I asked.

"Go to the head of the class, Mom!" Pete shouted. "I remember *that* from confirmation class!" he told Sue scornfully.

"Bet you wouldn't have remembered if mother had not said it right!" Sue shouted her answer.

"Now . . . now . . . let's keep our voices down," I said.

"I remember dates better than Sue does," Pete muttered, so he'd have the last word.

"Show it in your history test, then," his father answered, as we stopped at a red light. "That 60 mark yesterday didn't do much credit to your memory for dates

and facts. Any boy who can't remember the dates of the Civil War—after all the centennial observances this year!"

"Aw . . . I wasn't on the beam yesterday." Pete excused himself.

I CHANGED the subject. History has become a sore point this fall. It was always in English that Pete had such a struggle. This year it's history.

"How long ago is 1517?" I asked.

Sue and Pete concentrated on mental arithmetic. Pete subtracted quickly. "Four hundred forty-four!" he shouted.

"Voices down," Dan said. "Didn't you hear mother when she asked that? Besides, it's dangerous to drive a car with someone shouting in your ear."

"Four hundred forty-four . . . that's a long time, isn't it?" Sue said. "How old are you, Mother?"

"I'm not telling."

Sue laughed. "You're afraid I'll tell your friends, aren't you? You're not 444 anyway."

"She's not over 44," Pete defended me from Sue's question.

"How did we switch from Luther and the Reformation to your birthday, Connie?" my husband asked. "There's a terrific gap."

"It's because mother's always trying to *reform* us," Pete said. "And Sue and I are getting more reformation than ever, now that Karen is away."

HE POUNDED his fist on the car seat and yelled, "Down with reformation! I mean the Melton reformation . . . not Luther's reformation."

"Down with noise!" Dan said as he turned in our drive.

"You know you like being reformed, Pete," I said. "Each of us is made over and makes himself over many times during his lifetime. If we do not reform periodically, we are stuffy and boring and old-fashioned. If mankind didn't reform periodically, the world would grow stale."

"Now you're the one who's off the beam, Mother," Sue pointed out. "We were talking about Luther and the Reformation. Pastor Hanson talked about Martin Luther last week in confirmation class."

"He always gives a history of the Lutheran movement at the beginning of confirmation study," Pete said wisely. Since he has completed confirmation, he's a know-all with Sue who has just started her study.

"Funny you can remember some things about history, but can't get more than 60 on a history test in school," Dan said.

PETE SQUIRMED. "Oh, I *had* to study for confirmation class. Pastor Ittel and Pastor Hanson are tough. My history teacher at school doesn't make us work hard enough."

"There's a place for you to reform, Big Brother," Sue said smartly. "*Our* teacher says she can't *make* us work. We should *want* to work."

"We're willing to help you all we can," Dan said. "I know Karen helped you last year with English grammar. Her tutoring was just what you needed. Maybe your mother and I can help you with history this year. All you need is a lift over the hump. Then it will seem easy."

"And you need a little *reformation* in study habits," I added.

THERE MUST BE an inspiration not only of the Scriptures but also of the reader and interpreter of the Scriptures if they are to be heard and received as the word of life.

—JAMES D. SMART in *The Interpretation of Scripture* (Westminster)

WORSHIP NOTEBOOK

THOUGHTS ON EUROPE, 1961. OSBORNE'S "LUTHER"

SOON LUTHERANS may be in for some publicity we'd just as soon not get. An event, current in England and soon to find its way to America, promises to put our church into the spotlight. Because we bear the title "Lutheran," most people expect that for us Martin Luther is something of a saint. And because of this association we may have some explaining to do.

John Osborne's play, *Luther,* at present is playing to packed houses in London. Only after I had informed the girls in the box office that I was an American with but one night in London, that I was most anxious to see the play, and that I'd even stand for the whole performance, did I get the last available seat. I wasn't disappointed. What I got for my money was "good theater," but I still have mixed feelings about what I saw and heard.

OSBORNE'S WORK is a very well-staged production of eleven scenes in three acts which takes the career of the Reformer from his entrance into the Augustinian order of friars (in 1506) to 1527, the year after the birth of his first son. Here are the events preceding and following Luther's first celebration of the mass and the argument with his father; a furiously exciting portrayal of Tetzel's sale of indulgences; conversations of Luther with Staupitz and with Cajetan, together with a vague dialogue about the role of Luther in the Peasants' War; and, among others, a rather faithful re-enactment of the famed moment at the Diet of Worms.

To appreciate the significance of what might be nothing more than a sort of historical pageant, however, requires that one understand something about the author of the play. John Osborne, remembered best for his highly successful *Look Back in Anger* and *The Entertainer* (both have appeared on the stage and as films), is Britain's latest and best known "angry young man."

One person commenting on his sort of literary "foaming at the mouth" says that Osborne finds "the role of destructive critic enjoyable and relatively easy." His writings confirm this. For a man who, in frustration at the state of things, wants nothing more than to lash out in blind fury at anything which seems to him to bear the blame for our troubles, it was natural that he should see in Luther a model of his yearning for revolt.

How better to "preach" one's message of rebellion than to speak the word through the lips of one who moved along a parallel path. Strike out against authority by rehearsing the greatest rebellion of history, the beginnings of the Protestant revolt against the dictatorial church!

IF OSBORNE had done just that, there might be more to say about his *Luther.* With his literary talents turned toward this historical situation, he could have given us a piece that might have rivaled Shaw's *St. Joan.* But there's little of Osborne in *Luther.* One gets the feeling, even with the frequent use of crude expressions peppered throughout the play (and undoubtedly reflective of Luther's own coarse talk at times), that this is nothing more than a skillful paste-pot and scissors job.

It's almost as if the author went through Luther's work, snipping out a word or two here, a whole speech or sermon there, and set them down in a chronological and dramatic progression.

Some people will be offended with the crudities of speech. Luther's epithet for Henry VIII of England, Leo the Tenth's gutter labels for Luther, Hans Luther's descriptive name for the convent wine (deleted from the stage production) are part and parcel of many current Broadway, and most-off Broadway, productions.

But because of this sort of "garbage-can culture," many pastors will think twice before packing the Luther League or the ULCW off to the theater for a benefit performance. There are frequent references by Luther to his bowels. Much is made throughout the play of Luther's constipation. Even the figures of speech seem to reflect his obsession with his trouble, ". . . papal decretals are the devil's excretals . . ." As one pastor put it, "One is led to believe that Luther could hardly open his mouth without being obscene."

ELSEWHERE there is the much-disputed scene of Luther's "fit" in the choir. That this should have been included in the play, along with documented historical fact, has led several observers to believe that Osborne derived much, if not all, of his information from Erik Erikson's *Young Man Luther,* a recent attempt to psychoanalyze Luther according to Freudian patterns.

Luther's behavior in this scene, which is arresting drama, together with that of the moments before his first mass and the sermon prior to the burning of the papal bull attest further to this conjecture and many a theatergoer may come away believing that he has witnessed segments from the life of a maniac.

Because Osborne is the enemy of official authority, in this case represented in the persons first of Tetzel, then of Cajetan, and finally of the arrogant Leo X, the Roman Church comes out on the short end of this play. But one wonders if Luther fares much better.

Is Luther's answer to Staupitz's question ("Were you sure at the Diet of Worms?)—"No"—factual or not? And, more important, what does it mean? How much of Osborne's own personality reflects his own basic uncertainty in that single word that he puts into Luther's mouth?

One might also ask what is the purpose of the long speeches between Luther and the knight after the War of the Peasants. The gesture of the knight as he smears the blood of a dead peasant on Luther's surplice says more than all the words. But what is the significance of these words?

FOR THIS ONE viewer, there are other questions that remain unanswered. If the play comes to New York I'll see it again, but whether I get answers or more questions remains to be seen.

The fact that I want to see it again shows that I enjoyed the performance. The acting is excellent. Albert Finney in the title role has several scenes which establish him as a young man destined for great things. I particularly liked the first scene. The friars kneel in double file, facing to the left, across the front of the stage. It is the time for communal confession. One after another goes through the liturgical forms, reciting in soft, sing-song fashion the words that describe their recollection of petty infractions of the rule of the order.

"I confess that I did leave my cel without my scapular . . . I have made three mistakes in the Oratory . . . I failed

rise from my bed speedily enough . . . vice in my sloth I have omitted to ave . . . I did ask for a bath . . ." Off- tting all these foolish mumblings, like frenzied obligato of strong melody ainst the chirping of muted strings, me the heart-felt restless yearnings of ther. "I am a worm and no man . . . am alone and against myself . . . my nes fail . . ."

THIS SCENE leads to the "fit in choir" ene. Above the strains of the plain- ant song, excellently rendered by the tors, one suddenly notices at first a eak in the music, then a discord, and ally a roar as Luther foams at the outh and falls over backward in a dead nt. The use of the hymn, "A Mighty Fortress," sung in short, choppy strokes, following upon the Diet of Worms, is also impressive.

THERE ARE some minor faults. The program referred to the "96" theses. But these are minor. One would hope that if the play is to be presented in the United States it will have the same staging and cast, certainly at least a cast with Albert Finney playing the lead.

Someone has suggested that the play renders a service by "demythologizing Luther." If it does nothing more than that it will be worthwhile. Luther has no halo. Yet he doesn't have a tail either. Personally, I hope that a lot of people, particularly Lutherans, will see the play.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

ervous disturbance

QUESTION: We have a problem with r teenage daughter. Since seeing a rtain movie she has had recurring dis- rbances and is afraid she may do some the things portrayed in the picture. lon't know just what the things are be- use I did not see the picture.

Carol also has a tic—a quick jerking the head, but this was present before movie experience. We supposed this action was the result of too much activ- in girl scouts, confirmation class, no lessons, a girls' club, skating, and programs. My wife works outside the me and Carol doesn't like that. The girl is a great lover of animals, especially horses.

When Carol has complained about her memories of the motion picture we have told her she must be determined to fight it off by thinking of something else. I have wondered whether both difficulties may be attempts to get attention or carry the possibility of something more serious.

REPLY: Some things can be done by Carol and her family toward a solution of the double problem, but if these attempts do not succeed she will need medical attention. You can go to a psychiatrist directly, but it would be better first to consult your family physician and let him suggest a specialist.

Tics are of different types, and they may be traceable to a variety of causes. They are not regarded as hereditary, but an unstable nervous system, which is inherent, may predispose to such a difficulty. Among the immediate causes, commonly mentioned, are imitation, a local irritation or injury, high

collars, bad hygienic surroundings, loss of sleep, excessive activity, exhaustion.

Among the suggestions which may be of help are: convincing the person that the tic can be controlled; practice of actual restraint by self; substitution of some other action; avoidance of excessive activity and tension; and confidence that God can and will help.

Some people are inclined to "brush off" suggestions that some types of motion pictures (or TV programs) may do harm. Here is evidence in the other direction. Carol may be unusually prone to such an influence, but early teenagers cannot be regarded as fully ready to choose all of their entertainment. They still need help, though they may resent it. But parents must be prepared to give help and to offer it in a tactful manner.

This girl should for some time abstain from emotion-loaded entertainment. She should, after this experience, be able to understand that some entertainment is damaging. She should probably unload some of her activities. She ought not be in a state of tension, but have much more relaxation. Easy informal conversation at home should be of help. If, however, the trouble is more deep-seated, these suggestions will not suffice.

Weary of marriage

QUESTION: I am twenty-three, and have been married for six years. During this time I have been in military service for three years. My wife is twenty-two and we have two children. When we were married I was sure we were deeply in love, but I see now that we were not. I have been "fed-up" on the whole thing for several years, and I'd like to get away from it all. It would be simple if it were not for the children, yet I don't see how I can carry that responsibility. Luci is now working, and she thinks we shou stay together. I think we were too you for marriage at sixteen and seventee I see things differently now.

REPLY: Yes, you were too you for marriage. You needed much mo experience with other young peop and you needed to have learned mo responsibility. But you willingly a sumed the responsibilities of wedd life. You indicate no good reason f wanting to break up your marriage only a desire to evade responsibili Such an attitude is neither Christi nor adult.

If you follow it out you will bri upon yourself the deepest regret, t contempt of your neighbors, relativ and friends, the reproaches of yo children as they come to understa their misfortune, and the scorn your wife. Upon your wife and ch dren you will be loading an unj burden which may prove a terri handicap throughout their lives.

If you enter into any other mari alliance in such an immature state will be only a short time until you w again be in trouble. And you will c tainly have to carry financial respo sibility for your children. You ha right now a wonderful opportun which you are not likely to have aga You can now, with the help of G resolve to be a man, use the comm sense which God has given you, a make a new start with your wife a children.

As years go on you will see h foolish your present attitudes are. Y can bring happiness to your family a to yourself. Talk the whole mat over with your pastor. Now is accepted time.

REATION STORY UP TO DATE

Iow the World Began. By Helmut Thielicke. hlenberg. 308 pages. $4.50.

What a splendid book! And what a hering refutation of the accustomed com- nt: "people just don't read sermons any re!" The book is scarcely off the press, is already widely quoted. Yet it's all mons, from one end to the other.

Readers who are familiar with the three lier translations of Thielicke's work will be surprised at the high quality of this v one. Choosing for his texts the massive gnant narratives of the first eleven chap- s of Genesis, Thielicke throws the search- light of faith into the most mysterious ths of human existence: the origin of , fate, and freedom, the mystery of evil, riddle of death, the solid and palpable ce of God.

Yet no matter how profound the theme, matter how subtly it tempts to philo- hical speculation, Thielicke sticks with a e and refreshing faithfulness to the text lf. By striding head-on into words and ns of phrase which seem at first only to scure the meaning and frustrate the der, Thielicke reveals the deep richness the text and gets at the heart of the mat- every time. The result is that the reader ds himself saying, "Of course that's what text says! It's right there, and I couldn't wouldn't) see it!"

Yet, for all its depth and richness, the mons are actually easy to read—an al- st impossible feat when it is remembered t the work had to undergo two difficult nslations: One from the spoken to the tten word, and one from German into American vernacular. The images are sh and contemporary, and the language dern and convincingly human. The com- isons of scriptural fact with American mmonplace are apt beyond any anticipa- n, and the comparisons within the Scrip- es themselves have a startling way of closing to the reader the unity of the Book and the faithfulness of the God revealed through all its pages.

Adroitness with word and image do not for a moment, however, lead Thielicke to avoid the blunt questions of the skeptic and the cynic—or of the average reader, whose struggles with Genesis, geology, and government leave him with the vague impression that he has been sold a bill of goods. Thielicke grapples with the problems in Genesis, slashing away at the misty, superstitions which surround its chapters. And in similar fashion he tackles the knotty ambiguities of the present day—the mushroom cloud, the lack of a moral "center," and feeling of meaninglessness, the race for space. And he shows how directly the two speak to each other and to us.

Philadelphia GILBERT E. DOAN

LUTHER ON JOHN'S GOSPEL

Luther's Works. Vol. 24. Sermons on the Gospel of St. John. Edited by Jaroslav Pelikan. Translator: Martin H. Bertram. Concordia. 448 pages. $6.

These sermons are based on chapters 14-16 of St. John's Gospel. Like Paul's letters to the Romans and Galatians, the Fourth Gospel left a permanent mark on Luther's theology, which is both Pauline and Johannine in emphasis on both justification by faith and the incarnation of the Logos. Luther delivered the sermons in Wittenberg shortly after his return from Schmalkalden in March, 1537. They were edited by Luther's colleague, Caspar Cruciger. Unfortunately the editor removed all indications of where each sermon may have begun and where it ended. As the text is now, it reads like a continuous exposition of the Biblical text.

Luther has touched in these sermons on practically all the important topics which present-day scholars consider when they discuss the theology of the Reformer.

Two important problems are referred to in this volume. First, there is an extensive

discussion of the intimate relationship between faith and works. Like many other passages in Luther's writings, they should put to silence those critics who maintain that Luther's theology lacks the incentive to Christian ethics. The second striking element is Luther's consistent effort to direct the heart of the believer, in his quest of salvation, not to his works—for the best are sinful—but to the grace of God. In these remarks we observe the truly evangelical paradox of faith and ethics, of grace and human responsibility.

The present-day preacher will not find in this volume any ear-catching illustrations to thrill the modern churchgoer. Yet a pastor who would like to learn how the great truths of Scripture may be presented in simple language will be rewarded by a careful study. This is especially so because five of the gospel lessons in the post-Easter season are taken from the chapters of John expounded in this volume.

Waterloo Seminary OTTO W. HEICK

CHILDREN WERE BAPTIZED

Infant Baptism in the First Four Centuries. By Joachim Jeremias. Translated by David Cairns. Westminster. 112 pages. $3.50.

This is a work of unusual importance on the question of infant baptism. Like a diamond it is small and brilliant. In brief compass it reports the details of the evidence showing the place children had in the ancient church.

It is not a partisan tract arguing for one side, but an objective investigation. It clearly indicates the relative value of the various pieces of evidence. With great care each item is minutely examined.

For example, there is a precise examination of the four instances in the New Testament when households were baptized. Other passages where the word "household" (*oikos* in Greek) was used, Old Testament parallels, and Hebrew attitudes toward the family are correlated. All the evidence points in the same direction, namely child baptism.

Of special interest is the study of the passage, "Suffer the little children to come unto

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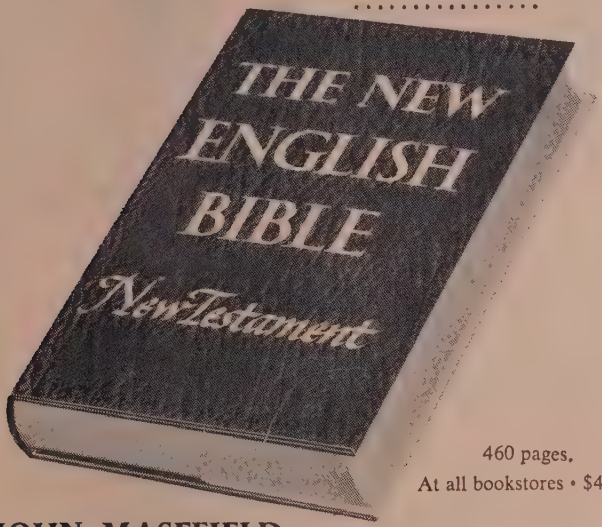

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me" and the evidence that the ancient church applied it to baptism. Cited also are statements by church fathers, including the well-known ones by Origen. Note is made of epitaphs on gravestones of children who had been baptized.

The author of this painstaking work is professor at Göttingen University. The translation is in excellent English.

W. D. ALLBECK
Hamma Divinity School

NEWMAN

Newman the Theologian. By J. H. Walgrave. Sheed & Ward. 378 pages. $8.50.

This book is only for specialists in the Oxford Movement or in the field of religious epistemology. Of the first, Newman was part and parcel and in the latter he made a rather unusual contribution. He formulated the illative argument where God like self-consciousness can be viewed as a clear object of man's perception.

For these limited groups, Newman will ever be a striking figure. The author describes him as a man eager for holiness. The appendices hold considerable interest for the general reader. It would hardly be noticed that the book is a translation, so smoothly runs the writer's pen before the eyes of his readers. BENJAMIN LOTZ
Susquehanna University

INSPIRATION

God's Great Plan for You. By Richard R. Caemmerer. Concordia. 90 pages. $2.

This noted theologian has written a beautifully simple book which asserts that God has a plan for each of us, and that there are ways in which we can increase our awareness of God and of his plan.

Christian Courage for Everyday Living. By Andrew Kosten. Eerdmans. 128 pages. $3.

Most of us have need of more courage in facing and solving our problems. In religion, psychology, philosophy, and common sense, says Dr. Kosten, there is abundant courage available for every need.

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by Catherine Herzel

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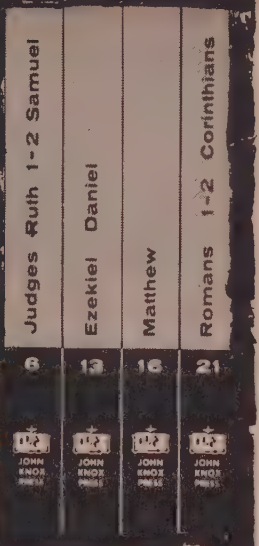

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Portland Groups Give Strong Support to "Question 7"

By OLIN G. DASHER

SEATTLE, WASH.—*Question 7* opened for a run in the Paramount Theater, Portland, Ore., on Sept. 28, with wide support from churches and other organizations.

The committee which arranged for showing the film on religious repression in East Germany included representatives of the Greater Portland Council of Churches, the World Affairs Council, the Lutheran Council, the Portland Deanery Council of Catholic Women, the United Church Women of Portland, the Portland Council of Parents and Teachers, the American Legion, the Oregon National Guard, the Multnomah County Labor Council, and the Urban League.

The Pacific Northwest has given an outstanding reception to *Question 7*. The world premiere showing, according to producer Louis Rochemont, was most successful in Seattle, one of seven cities chosen for its introduction.

ST. ANDREW'S CHURCH, Portland, laid the cornerstone for its new building on Sept. 10. Assisting Pastor Burton Schroeder in the ceremony were Dr. Edwin Bracher, Pacific Synod president, and the Rev. Walter Knutson, chairman of the home missions committee of the synod.

DISBANDING of Christ Church, Portland, was voted by the congregation on Sept. 10, owing to the changed situation in its area. Most members are joining Epiphany Church in northeast Portland. Christ Church was organized in 1947.

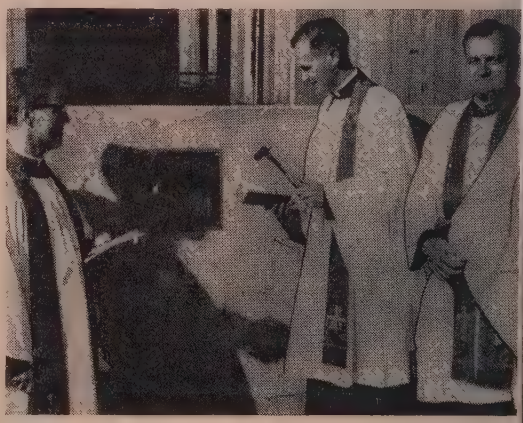
REFORMATION FESTIVAL in Seattle will be held Oct. 29, in the Seattle Ice Arena. Dr. Wilton Bergstrand, Augustana Church youth director, will be the speaker.

GETHSEMANE CHURCH, in downto Seattle, has started daily half-hour de tions at noon, Monday through Frid Luncheon is served for worshipers at regular midweek service on Wednesda The Rev. Everett Jensen is pastor.

THE REV. HOWARD BAUMGART has beg new duties as chaplain and group wor at the Lutheran Compass Mission Cent in Seattle's Skidrow section. Pastor Bau gart spent the summer in clinical train at Emmanuel Hospital, Portland.

AN ADULT Bible class was organized Se 24 at Resurrection Church, Juneau, Alas The teacher-leader is Rear Admiral Ch Knapp, commanding officer of the 17th D trict, U.S. Coast Guard. He and his fam have been attending Resurrection regula since arrival in Juneau a year ago.

Linda Kassner, a member of Resurr tion, was Juneau's Fourth of July Que and a candidate for the Miss Alaska ti



Dr. Bracher, Pastors Schroeder and Knutson lay date sto

ST. MATTHEW'S CHURCH, Renton, Wa conducted an intensive study of overs and special home missions in the Sun school during the past summer.

PLANTINGS mark progress of the church in Southern California. At left is Pastor Louis Mertz with 12-foot aluminum cross, to be planted atop 57-foot tower of new St. Luke's Church, Long Beach. Above, an olive tree is planted at service of entry to new First Church, San Diego: from left, Mrs. H. M. Garber, Pastor Milus Bonker, the Rev. Orval Hartman of Board of American Missions, Mrs. Charles Edwards

Lutheran Synods Sponsor First Days of "Question 7"

By LOUIS F. MERTZ

OS ANGELES, CALIF.—The first days of ibition of *Question 7* in the Los Angeles a were sponsored by various Lutheran ups. On Oct. 18 Augustana Synod mem- attended in force; on Oct. 19 there was arge ULCA group; and on Oct. 20 the C churches sent delegations. Missouri od members attended on Oct. 22.

Members of All Saints' Episcopal Church, erly Hills took all 2,000 seats in the Fox- shire Theater, Beverly Hills, for the Oct. performance.

The film begins a run at the Fox Theater San Diego on Oct. 25.

DR. CHARLES M. COOPER, new president Pacific Seminary, spoke at the final meetings of the Northern and Southern Conferences of the Pacific Southwest Synod.

Dr. Forrest C. Weir, executive secretary of the Southern California Council of Churches, addressed the Southern delegates at Camp Yolijwa Sept. 29.

BISHOP OTTO DIBELIUS, of Berlin, will speak at the Reformation service on Nov. 13 in the Shrine Auditorium, Los Angeles. Southern California-Nevada Council of Churches is the sponsor.

GROUND WAS BROKEN Oct. 8 for Luther Memorial Church, Burbank. Dr. Carl V. Tambert, synod president, spoke.

CORNERSTONE was laid Oct. 15 for a new educational unit at Christ Church, Downey.

New Buildings Occupied by Illinois Synod Congregatio

By JOHN E. COOPERRIDER

CHICAGO — Faith Church, Rockford, held a service of blessing for its new church on Oct. 1. Dr. Royal E. Lesher, mission secretary of the Illinois Synod, spoke. The mission congregation, of which Arthur Stees is the pastor, entered the first unit structure last July.

GOOD SHEPHERD CHURCH, Prospect Heights, scheduled dedication of its first unit on Oct. 22, with Synod President A. Howard Weeg and the Rev. Louis H. Valbracht as speakers. The congregation served by the Rev. John E. Cooperrider has grown to 330 adult members since organization in 1957.

MEMORIAL CHURCH, Springfield, laid the cornerstone for its new church in July. Completion of the $156,000 structure is expected next month. The Rev. Roger K. Hanson is pastor.

PEOPLE'S CHURCH, Chicago, recently completed construction of a church school building and a parsonage, and remodeled the basement of the church. A feature of the school building is display on the front wall of six symbols denoting parts of Luther's Catechism, designed by a member of congregation.

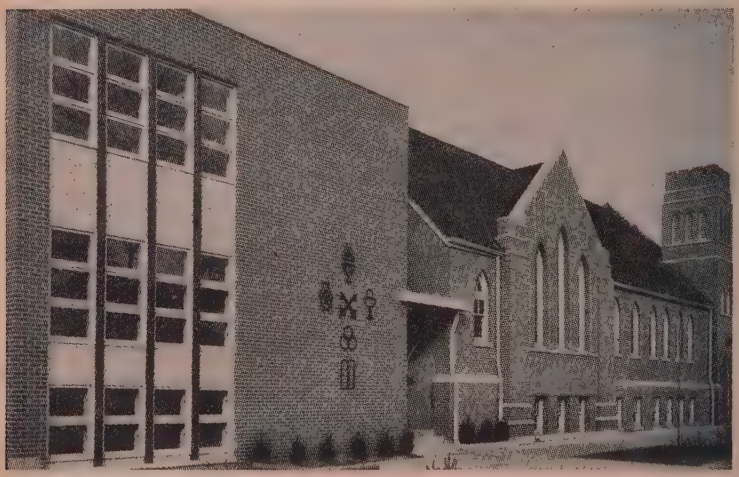
ST. PAUL'S CHURCH, Wheaton, opene funding drive for a new educational buil on Oct. 15. Only $38,000 debt remains the $210,000 church dedicated in 1958.

TRIBUTE was paid to R. A. Gustafson, retiring executive director of the Illinois Lutheran Welfare Association, at a dinner Sept. 27 in the Lutheran Children's Home. Dr. Fredrik A. Schiotz, president of the American Lutheran Church, was the speaker.

R. A. GUSTAFSC

Mr. Gustafson had an important rol merging the Lutheran Home Finding ciety and the Norwegian Lutheran Childr Home into the present association. H

Continued on page 47



Symbols adorn wall of education unit at People's Church, Chicago

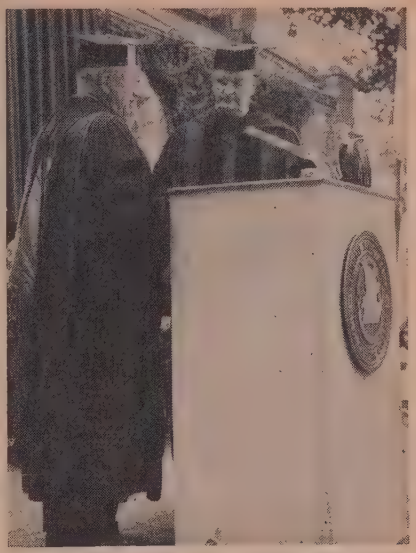
ensen Vows Strong Liberal Arts Stress at Muhlenberg

LLENTOWN, PA.—Dr. Erling N. Jensen, a lle-western nuclear physicist, was in- rated the seventh president of Muhlen- College on Oct. 6. More than 1,200 ons attended the outdoor ceremony.

resident Jensen pledged to meet the dif- t decade ahead in the field of higher ation with a strong liberal arts curric- n and with stress on the importance of individual student. Muhlenberg, as a ch-related college for 113 years, would continue its close relationship with the eran Ministerium of Pennsylvania.

Muhlenberg College," Dr. Jensen de- d, "has throughout its entire history em- ized the liberal arts curriculum. Muh- erg should continue to have as its core iculum the humanities, the social sci- s, and the natural sciences.

These are the areas of study in which students learn to understand man as an vidual and as a human being, and his ionships with his fellow men. He learns structure of organized society and the of man in this society as an individual.



Dr. Lester E. Fetter (left), president of college trustees, with Dr. Erling Jensen

He learns and understands the physical universe in which he lives.

"This should give the student a somewhat comprehensive knowledge of all phases of human experience, and should provide a reasonable basis for relating himself to God, his fellow men, and the world in which he finds himself."

Speaking of the rapid increase of scientific knowledge, particularly in the limited area of nuclear energy, he deplored the use of this knowledge for stockpiles of nuclear bombs. In the long run, he said, he believed nuclear energy would be used to benefit mankind in the form of nuclear power, in medicine, and in industry.

President Jensen was inducted into office by Dr. Lester E. Fetter of Glenside, president of the Muhlenberg board of trustees, who presided at the inaugural ceremony.

Dr. Robert Mortvedt of Chicago, executive secretary of the ULCA Board of Higher Education, also gave an address.

Curriculum Study Ordered

A MAJOR STUDY of the college curric- m by an outside consultant was author- d by the Muhlenberg Board of Trustees. e task was assigned to Dr. Earl James Grath, executive of the Institute for gher Education, Teachers College, Colum- University.

Dean Henry M. M. Richards said the study establish principles on which the cur- ulum may be built or rebuilt. It will point the strength as well as weaknesses in the esent program, he said.

"In recent years there have been rapid d interesting developments in higher edu- ion. Through this study we should find if any of these developments should in- ence our program."

The study is expected to take from one two years.

Dr. Bly Inaugurated As President of Thiel

GREENVILLE, PA.—Dr. Chauncey G. Bly was inaugurated as 13th president of Thiel College at a convocation on Sept. 30. The oath of office was administered by Dr. Edwin Hodge, Jr., president of the Board of Trustees, before an audience of 2,000 on the campus.

Principal speaker was Dr. William G. Pollard, executive director, Institute for Nuclear Studies, Oak Ridge, Tenn., and priest in charge of St. Alban's Chapel, Episcopal, Clinton, Tenn.

Symposiums with four distinguished scholars speaking were held the day before the inauguration. The topic was "The Role of the Liberal Arts College in the 1960s."

Participating were Dr. Margaret Mead, associate curator of the American Museum of Natural History and adjunct professo anthropology, Columbia University; Brand Blanshard, professor emeritus of losophy, Yale University; Dr. M. H. Try director of scientific personnel, Nati Academy of Sciences, and Dr. Edw Steimle, professor of homiletics, U Theological Seminary.

Dr. Bly takes oath of office from Dr. Edwin H

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John R. Taylor, Pastor

PENNSYLVANIA

Urban Church Problems Studied in Central Penn

By VIGGO SWENSEN

HARRISBURG, PA.—Urban church prob were studied at a meeting of Harrisburg Lutheran pastors and congregational lea in Grace Church, Camp Hill, on Sept.

"The church has its being in what C came to do and did," said Dr. Lawr Folkemer, of Gettysburg Seminary, in keynote address. "Jesus was at the well ing with an immoral woman, in the cent the fishing industry speaking with the fi men, at the homes of the sick ministe to them. He is still in all these place the extent that the church is there."

Dr. N. W. Ofslager, of Susquehanna

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PA.: HARRISBURG . . .

versity, described the heterogeneous society that has made the work of the church more difficult in urban situations, and E Viggo Swensen of Zion Church disc some of the practical problems.

United Center of Pennsy Council of Churches is exp to be completed early in Shown at cornerstone layi Colonial Park are Horace of York, council president Jesse Reber, council secr Mrs. E. F. Moyer, of Pitts and the Rev. Joseph Wood retired, executive secretar United Churches of Harri

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Others who dealt with specific situa including the suburban church and cha neighborhoods, were Pastor Philip Lar of Epiphany Mission and David Rein layman of Augsburg Church. Dr. M Tozer, synod superintendent of home sions, directed the program.

PA.: YORK

Conference Leaders Study

YORK, PA.—Lutheran Leadership S of the York Conference was held a Paul's Church Sept. 18 to Oct. 23. I Daniel Oravec, of Spry, was the dean Robert T. Menges was registrar.

Churches of the conference held a workshop on the new *Service Book Hymnal* at St. Matthew's Church Sep

QUARTERLY MEETING of the York C ence United Lutheran Church Men wa Oct. 12 in Zion Church. The ULCM sored a concert by the York Chorus National Lutheran Home in Washingt Oct. 15.

CHRIST CHURCH added two new classes this fall in its Sunday school.

SHILOH CHURCH broke ground Oct. a new educational unit. Dr. Arthur Y assistant to the synod president, spoke.

ANCASTER

reational Rally Draws Leaguers to Reinholds

By ERNEST J. HOH

CASTER, PA. — More than 600 Luther rs attended a recreational rally at Church, Rheinholds. Outdoor games d the afternoon program, and there campfire service in the evening. all the leagues of the Lancaster Con- were represented.

ITY CHURCH, Ephrata, has called Mrs. Schindehutte as parish worker. Her include supervision of a weekday school.

ity recently liquidated the debt on its 00 building, dedicated nine years ago. ev. Myron A. Eichner is pastor.

D ANNUAL Lutheran Institute opened sessions Oct. 4 at Trinity Parish in Lancaster. Congregational leaders attend lectures by Dr. William C. Waltemyer, professor of English Bible at Gettysburg College, and the Rev. Francis A. Daehling, pastor of Zion Church, Lancaster.

INTERDENOMINATIONAL leadership training school is also being held in Trinity Parish House, under direction of the Rev. Raymond M. Roden, of Bergstrasse Lutheran Church.

PA.: LEHIGH VALLEY

Welfare Executive Speaks At Inner Mission Meeting

By HENRY W. SNYDER, JR.

ALLENTOWN, PA.—Dr. Henry J. Whiting, executive secretary of the National Lutheran Council's welfare division, spoke at a district inner mission rally in St. Paul's Church, Allentown, on Sept. 24.

The program included workshop sessions dealing with evangelism, social action and merciful service.

TEN THOUSAND IS NOT ENOUGH

In every town, village and farm those words keep sounding in the ears of the American public. And this is as it should be. No axiom is so unquestionably true. But it leads at once to two other queries: "How much is enough?" and "How can I get it?"

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PA.: LEHIGH VALLEY . . .

ST. MICHAEL'S CHURCH, Allentown, consecrated its renovated nave and chancel Sept. 24. The project was financed by a fund-raising campaign conducted by the congregation last July. It got $51,500 in pledges.

ST. TIMOTHY'S CHURCH, Allentown, is observing New Church Month with a series of special events in its new five-sided church.

ST. JOHN'S CHURCH, Nazareth, dedicated a new $300,000 Christian education building Oct. 15. Dr. Samuel Kidd, president of the Pennsylvania Ministerium, was the speaker.

ST. STEPHEN'S CHURCH, Bethlehem, will dedicate a new site Oct. 29. It is at Washington Ave. and Main St.

NATIVITY CHURCH, Allentown, broke ground Sept. 24 for its first unit. The chapel and classrooms will cost about $144,000.

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PA.: PITTSBURGH

Luther Memorial at Erie Marks 100th Anniversary

By LUTHER E. FACKLER

PITTSBURGH, PA. — Luther Memo Church, Erie, recently celebrated its 1 anniversary. The congregation began ship in a school, with the Rev. John H. Stuckenberg as the first pastor. Mem were those who desired English-spea services.

Among the centennial events was a pu meeting at which Dr. Everett G. Mitc of the Lutheran Laymen's Movement, the speaker.

Ground was broken for new facil The first church building had been ere at 11th and Peach Streets, and in 192 new church was built on West 10th St

The church has added Sister Sheila Ra to the staff. The pastors are the Rev. Fr lin L. Jensen and the Rev. Ralph Walte

THE COUNSELING SERVICE of First Chu Pittsburgh, has increased so rapidly th second counselor has been added to the The Rev. Thomas Cummins has been c on a part-time basis to assist the George Shaffer in this field. Pastor Cum has been chaplain in New Jersey mental hospitals.

PA.: PHILADELPHIA

Urban Director Working With Advent Congregation

PHILADELPHIA — Mrs. Mae Brown b work on Sept. 1 as parish director of u work at Advent Church, 5th St. above C berland. She was associated with Luth Welfare in Jersey City, N. J., having ex ence with racial and foreign lang groups.

She will assist Pastor Fred Bartelt in veloping a full community program to s the north Philadelphia area.

LUTHERAN SOCIAL MISSION SOCIETY

iladelphia will hold membership dinners t Jan. 30 at St. Paul's Church, Olney, d Feb. 8 at Trinity Church, Manoa.

Women Study Estate Planning

ESTATE PLANNING is "just good financial usekeeping," 45 United Lutheran church men were told at the first of four seminars estate planning at Holy Communion urch.

John J. Buckley, a trust company officer, phasized the importance of co-ordinating insurance, property and wills in estate nning. He was assisted in his presenta- n by H. Ober Hess, Philadelphia attorney d active ULC churchman.

Chester A. Myrom, executive director of United Lutheran Church Federation, ex- ined that the agency serves the church by king gifts to aid the entire church.

The ULCF is sponsoring the estate plan- g sessions which continue for four dnesdays. The purpose is to help women erested in preparing themselves to handle their financial affairs, now or in the future.

The foundation is currently administering $900,000 for the church.

Community Award Presented To Retired Suburban Pastor

DR. W. C. NEY

THE MEN OF Union Methodist Church, Brookline, created annual awards last year to honor men of their number for outstanding church and community service. This year, for one of the awards, they looked across to the neighboring Temple Lutheran Church and chose Dr. William C. Ney as the recipient for community service. The pastor for more than 30 years, he is now pastor emeritus.

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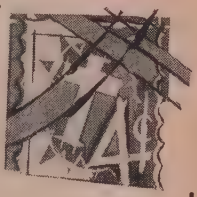

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Synod President Sponsors Two Worship Conferences

By WILLIAM L. PIFER

INDIANAPOLIS — The Indiana Synod's first President's Conference on Worship, planned by the Committee on Worship and President Walter M. Wick, will be held Nov. 18 at Bethlehem Church, Indianapolis, and Dec. 2 at Grace Church, Elkhart.

The two programs will be identical. The Indianapolis meeting will be held in conjunction with the widely acclaimed "Art for Religion Exhibit" at Bethlehem Church. A religious art exhibit will also be organized for the Elkhart meeting by Dr. Donald E. Elder, pastor of Bethlehem.

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Pastor Koch wields spade at Highland, I
Assisting are Pastor Hoog, William Wils
Ernest Welsh and the Rev. Duane Schroe

The conferences will include lectu
music and workshops in three areas of w
ship interest. Those participating, besi
Dr. Wick and Dr. Elder, are Richard
Carlson, minister of music at Tri
Church, Fort Wayne; Pastor Richard
Graef, of Christ Church, Crawfordsv
Mrs. George Hoog, Miss Nancy Fergu
and the Rev. Charles Anders.

Ground Broken for Four Churches

CHRISTUS VICTOR CHURCH, Terre Ha
broke ground Aug. 27 for a new $90,
edifice. The congregation served by Pa
Robert A. Davis was organized two y
ago.

ST. MICHAEL'S CHURCH, Richmond, hc
to occupy its new building in Decem
Ground was broken Sept. 3 at the site v
of Richmond. The Rev. Fred W. Fie
is pastor of the congregation organized
1959.

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FAITH CHURCH, Evansville, the Rev. Rob- R. Lesher, pastor, broke ground Sept. 17 its new building. The Rev. George Hoog, istant to the synod president, spoke.

GLORIA DEI CHURCH, Highland, broke und Sept. 24 for its first church building. tor Hoog spoke at the service conducted the pastor, Harold E. Koch (*photo on posite page*).

ST. ANDREW'S CHURCH, Speedway, has led Miss Sue Fiedler as first full-time ector of Christian education. A recent duate of Wittenberg University, she ved the last two summers as parish rker in Richmond and Hammond.

Carthage Confers Doctorate On Prof. Robert J. Marshall

CARTHAGE, ILL.—Prof. Robert J. Marshall, professor of Old Testament interpretation at Chicago Seminary, Maywood, received an honorary doctor of divinity degree from Carthage College on Sept. 29.

A parish pastor before he entered teaching, Prof. Marshall has traveled extensively and is the author of numerous articles in church periodicals including *The Lutheran*. He has just completed a 600-page manuscript for adults and college age church school students on a survey of the Bible.

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Scrubbing Cleans Church, Brightens Congregation

By CHARLES L. STRUBEL

LOUISVILLE, KY.—"It's dark in here!" exclaimed a member of Memorial Lutheran

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Excellent for Church School Classes, ULCW and ULCM groups, Luther Leagues.

Gothic grime banished, goodly gray stone emerge in sanctuary of Louisville church

Church, Louisville, as he looked at the bla interior of the nave.

"No wonder," said another member, "i dirty!"

The conversation started an investigati of how much it would cost to have the sto walls of the nave, chancel and sanctua scrubbed. The report came back: ov $4,500!

THAT MUCH money was not available. S the men of the congregation prepared t a herculean task. Scaffolding was rent brushes, sponges, rags and soap were p chased; men were enlisted.

For many Sundays, the congregation fou its way to the pews through the pipes of t scaffolding. But they didn't mind, since th could see the difference the work was m ing. Total cost of the project was only $2

ook 20 men eight Saturdays, with some
1 working during the week, to complete
job.

astor John Blix Lind said the project
far more than provide a clean church.
ıething happened to the people, he said.
rking together on their church building
given them new enthusiasm and they
e grown closer together.

Some time ago," the pastor explained,
ıny of the people wanted to close the
rs of Memorial because of the apparently
lining neighborhood. Now, they have a
h vigor to stay put, and do the work
he Lord!"

HE REV. CLAUDE CRAWFORD, a 1961
duate of Southern Seminary, became pas-
of St. Paul's Church, Shively, Ky., on
1.

Pastor Goes to Germany

HE REV. PAUL L. KEIL resigned as pastor
St. Mark's Church, Louisville, to become
astor in the Hannover Lutheran Church,
nnover, Germany. He expects to remain
Germany for a year.

ALL CONFERENCE of the Kentucky-Ten-
see Synod is scheduled at Cumberland
ls State Park Oct. 24-26.

INOIS . . .

Continued from page 36

ceeded as executive director by Robert
agant (*The Lutheran*, Aug. 23, 1961).

OUR SAVIOR CHURCH, Riverdale, cele-
ted its 50th anniversary this month. Dr.
eg spoke at a banquet Oct. 13, and Dr.
V. Anderson, president of Augustana's
ois Conference, preached at the anni-
ary service Oct. 15.

Education Appeal Emphasized

LLINOIS SYNOD churches observed United
Christ's Tomorrow Sunday on Oct. 8,
asten to completion the appeal for funds
finance the second campus of Carthage
lege at Kenosha, Wis., a chapel for Chi-
o Seminary at Maywood, improvements
Alpine Camp, and Lutheran student
ters.

CARTHAGE COLLEGE reports 515 day students and 50 in the night school. This year only candidates ranking in the top half of their high school class were considered for admission.

DR. CARL BRAATEN, of Minneapolis, has been appointed to teach systematic theology and ethics at Chicago Seminary. He comes on loan from Luther Seminary.

LOOKING AHEAD to the merger, Lutheran women of the four church bodies held 19 neighborhood meetings in the past month to explain implications of the union.

LUTHERAN COUNCIL of Greater Chicago held a public relations workshop Sept. 12 at Bethlehem Church, St. Charles (Aug.). Pastors and church publicists were instructed in techniques of working with press, radio and television media.

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WARTBURG

Church Women of Synod Receive Four New Units

By ARNOLD H. KAITSCHUK

CHICAGO — Four new congregational units were received at the 45th convention of the United Lutheran Church Women of the Wartburg Synod, held Sept. 19-21 at Peace Church, Belmont, Wis.

They are from Our Father's Church, Burlington, Iowa; Peace Church, Granite City, Ill.; Good Shepherd Church, Lockport, and Unity Church, Milwaukee, Wis.

Speakers included Dr. R. R. Belter, synod president; Miss Esther Bacon, missionary nurse from Liberia; Mrs. Myrwin Holmberg, president of the Augustana Lutheran Church Women; the Rev. Merle G. Franke, of the Board of American Missions, and Sister Sally Tschumi, of the Board of Deaconess Work.

Present officers, led by Mrs. R. E. Adam, were retained.

Synod Holds Special Meeting

BASIC DOCTRINES of the church were studied at a special synod meeting Oct. 4 in Burlington, Wis. Discussion was led by President Belter, Prof. Robert Marshall, and Pastors Berthold Korte, Eugene Pfeiffer, Julius Juhkentaal and Edward Belter.

ST. PAUL'S CHURCH, Chicago, celebrated its 50th anniversary this month.

EMMANUEL CHURCH, Lake Geneva, Wis., broke ground for an addition to the church. A parsonage also is being built.

FIRST CHURCH, Joliet, Ill., is planning to enlarge and to build an educational unit.

ST. JOHN'S CHURCH, Baroda, Mich., is building a parsonage on the nine-acre site recently purchased for future location.

ST. PAUL'S CHURCH, Wellsburg, Iowa, has renovated its building and installed new furnishings.

OUR FATHER'S CHURCH, Burlington, Iowa, has purchased a seven-acre building site.

A MEMORIAL to the late Dr. Robert H. Boulton, pastor for 25 years, was erected at Unity Church, Milwaukee.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

BILLOW, HARRY R. From East Kishacoquillas Parish. To Liberty Valley Parish.

HARKINS, JOHN W. From Evangelical Lutheran Church, Greencastle. To Trinity Church, Danville.

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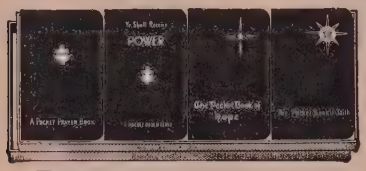

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arish. To Calvary Church, Cromwell.

SCHELL, WILLIAM. From St. Peter's hurch, Camden, Ind. To Bethany hurch, Indianapolis.

NABEL, JOHN F. To Grace Church, Elkart, assistant pastor.

MICHIGAN

ERS, HARVEY. From Reformation Church, etroit, assistant pastor. To Calvary hurch, Southfield.

NEW JERSEY

LER, GEORGE T. From Bethany Church, almyra. To Zion Church, Egg Harbor.

OHL, ROBERT R. From St. James' Church, olsom. To St. Paul's Church, Edison ownship.

PACIFIC

GHMAN, PAUL. From Faith Church, verett, Wash. To Redeemer Church, oise, Idaho.

PITTSBURGH

VMAN, MELVILLE D. From Ringgold arish. To St. John's Church, Harrison ity, Pa.

ERS, RANDALL F., JR. To Grace Church, anorville, Pa.

YER, KENNETH. To St. Paul's and Reformation Churches, Vandergrift, Pa.

DECEASED

RS. ANNA SIEVERT KNUDTEN, 88, w of the Rev. Christian W. Knudten, Oct. 3 in Chicago. Her late husband ded St. Simon's Church in Chicago in , and served as pastor until 1947.

rviving are four sons, the Rev. Arthur dten, of Fresno, Calif.; Dr. Edwin H. dten, president of the New Jersey Synod; ert Knudten, of Cedar Rapids, Iowa, Carl Knudten, of Amboy, Ill.; two daughters, Mrs. Erna Wittman and Mrs. Erana Skalla, of Chicago; a sister, Mrs. Louisa Ten Bruin, of Chicago; fourteen grandchildren, nineteen great-grandchildren.

Funeral service was conducted Oct. 6 at St. Simon's Church by Dr. R. R. Belter, the Rev. Andrew Swasko and the Rev. Bertold Korte. Burial was in Elmwood Park, Chicago.

THE REV. EDGAR P. XANDER, 89, died Oct. 2 in Nescopeck, Pa. He attended Muhlenberg College and Philadelphia Seminary and was ordained in 1898. He served pastorates in Lopez, Weissport, Audenried, Beaver Meadows, Quakake, Valley View and Ashland, Pa.

Surviving him are a son, Paul, of Nescopeck, and two daughters, Mrs. Elwood Oestreich, of Ashland, and Mrs. Albert Granzow, of Audubon, N. J.

Funeral service was conducted Oct. 5 at Holy Trinity Church, Berwick, by Dr. Arthur E. M. Yeagy and Pastor Arthur W. Lawver, Jr. Interment was in the Lehighton Cemetery.

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IN CONCLUSION . . . . . .

IT'S AMAZING that Martin Luther, dead for 415 years, is still so much alive. Editors and printers are now about one-fourth through with producing a 55-volume edition of Luther's writings in English. One of the latest paper-backs in the U.S. is a 526-page selection from Luther's writings (edited by John Dillenberger).

Theater-goers in London and Edinburgh were considerably startled recently by John Osborne's *Luther*. A *New Yorker* correspondent says (Oct. 14) that "it still looks like the best play in London" (*see* "Worship Notebook" *this week*). The shock for hero-worshipers is that Osborne's *Luther* uses a lot of filthy words and struggles with Freudian complexes.

And before Osborne it was William Shirer's *Rise and Fall of the Third Reich* (still on the best-seller lists), which revives the tired tirade of the 30s about Luther preparing the way for Hitler and being a Jew-hater.

LUTHER DOESN'T seem to be able to rest in peace as a man of the 16th century but keeps stalking around in the 20th. And when anyone says anything bad about him we get letters in our office beseeching us to say it isn't so. I'm sure Luther wouldn't mind what is said. He was accustomed to volcanic abuse as well as extravagant praise in his own time.

Because he is still an earth-shaking fellow, some of us like to cling to him as a prestige symbol and feel important because we identify ourselves with this great man. But Luther tried to turn attention away from himself and direct it toward the gospel he preached.

All of us who have been trained in the Lutheran church have some glimmering of the uncanny insight Luther had in the gospel. But we get it mixed up wi a variety of present-day imitations of t Christian faith. To express real appr ciation of Luther, why not buy and beg reading this month some book that wrote?

FOR INSTANCE, the *Large Catechis* Some may not know that the reason t booklet we studied in confirmation cl is called the *Small Catechism* is that L ther wrote another larger one. (One c tomer at the Lutheran Publication Hou asked for the *Small Catechism* and w told by the clerk that the smallest we ha is 3 x 5.) There's a new edition of t *Large Catechism* that isn't too lar (price $2.50).

Or the little book entitled *Th Treatises*. It's now in a paper-back $1.50. Either volume may make y stretch a bit, for Luther isn't easy. you want a shortcut, try one of the gr Luther biographies, for instance Rud Thiel's *Luther*. That's a big book reads fast. Or Roland Bainton's *Her Stand*, or Heinrich Boehmer's *Mar Luther: Road to Reformation* (they both in paper-backs).

Luther doesn't need to be defen against his critics. He has been tak care of himself rather well for four c turies. But he needs protection from p ple who make a myth out of him and it to confirm all of their present- notions.

We would have a real celebration the Reformation this month if a lot us took it as an occasion to attempt make first-hand acquaintance with monk who did some portentous hamm ing on a church door in Wittenberg 1517. —ELSON RU

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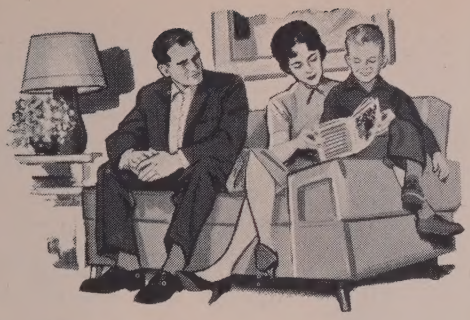

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